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Bury thinks that "there has been a certain failure to comprehend the significance of the Amorion dynasty", and hopes "that this volume may help to bring into relief the fact that the Amorion age meant a new phase in Byzantine culture". Acknowledging his indebtedness to Diehl's brilliant work, he shows "that the iconoclastic age was far from being inartistic", and that "for the second great period of her art, which coincided with the Macedonian dynasty, Byzantium was chiefly indebted to the iconoclastic sovereigns". There was a revival of learning in the field of philosophy and science, probably due to some extent to the "stimulating influence of Baghdad upon Byzantium and emulation between these two seats of culture". The University of Constantinople was revived by Bardas, either as the result or a cause of the "genuine revival of higher education and a new birth of enthusiasm for secular knowledge". "Photius gave an impulse to classical learning, which ensured its cultivation among the Greeks till the fall of Constantinople."

In reading this volume we can not forget Bury's admirable edition of Gibbon; the editor seems to be the spiritual heir of the eighteenth-century scholar. Gibbon might have written some of the passages in this book: *e. g.*, "In either case, those who stand outside the Churches may find some entertainment in an edifying ecclesiastical scandal"; "The historian, who is not concerned, even if he were qualified, to examine the mutual relations which exist among the august persons of the Trinity"; "Since we may venture to suspect that the majority of those who profess a firm belief in the double procession [of the Holy Ghost] attach as little significance to the formula which they pronounce as if they declared their faith in a fourth dimension of space".

The portions of the work which deal with financial subjects are the least satisfactory. The author states sums of money usually in English currency, taking as the equivalent of a pound of gold £43 4 s. Even when he adds that the purchasing power was about five times as great as at the present day, the statement is misleading; it is impossible to furnish a clear standard of comparison by any such rough and ready method. Much worse, however, is his statement, "We have some figures bearing on the revenue in the twelfth century, and they supply a basis for a minimum estimate of the income in the ninth, when the State was stronger and richer." Will some future historian attempt to estimate the income of Charles V. by using the financial statements of Spain in the nineteenth century?

DANA C. MUNRO.

Saint Francis of Assisi: a Biography. By JOHANNES JØRGENSEN. Translated from the Danish by T. O'CONOR SLOANE, Ph.D. (New York, London, Bombay, and Calcutta: Longmans, Green, and Company. 1912. Pp. xv, 428.)

THE large literature in English dealing with St. Francis of Assisi has received an addition of first-rate importance in the volume before

us. It contains a translation from the Danish of a biography which, published in 1906, has already been translated into several other languages. The author, Johannes Jørgensen, a writer of renown in his own country, has had exceptional facilities for studying the life of St. Francis and he has produced a most complete and satisfactory account of the saint's career as a whole. Dr. Sloane has placed all students of the subject under obligations to him for his present version of Jørgensen's biography. As a piece of translation his rendering of the Danish is deserving of the highest praise. There are, however, some places where the work shows signs of haste. In transferring to the end of the volume the important chapter on the sources of the history of St. Francis, which in the original work serves as an introduction, more care ought to have been taken to make the references in this chapter correspond with its changed position. For example, on page 350 the Rule of the Poor Clares and of the Third Order "*will be* spoken of in the proper place" should read "*have been* spoken of". The meaning of note 3 on page 175 is hopelessly obscured for want of the word "different" or its equivalent after "essentially". Jørgensen, I am sure, does not mean to say that St. Bonaventure "took orders" when seventeen as is said (p. 378) but far rather that he "entered the Order", i. e., became a Franciscan, at that age. There are other mistranslations which seem to indicate that Dr. Sloane is not altogether familiar with early Franciscan phraseology in English—as if he did not know his subject otherwise than in Jørgensen. Thus, "Order of Smaller Brothers" (p. 101) is hardly a happy rendering of "Ordo Fratrum Minorum"; the "Order of Friars Minor" has been the recognized English form for nearly seven centuries. Again, "the Three Brothers' Legend" (p. 384) is certainly not an accurate translation of "Legenda Trium Sociorum" nor is "the Sun Song" (p. 342) quite equivalent to "Canticum Solis"; "Legend of the Three Companions" and "Canticle of the Sun" are the forms always used. So also "Inspector" (p. 206, n. 4) should be "Visitor" and "Mark Ancona" (p. 398 and elsewhere) should be "March of Ancona". There is another slip on page 400, note 1, where "Vienna Council" should read "Council of Vienne". For "St. Anthony of Florence" (p. 401) read "St. Antoninus", whose name is given on page 27 as "Antonin", though this is scarcely more correct as a translation of "Antoninus" than "Hugolin" *passim* is for "Hugolinus"; both these are Latin names which do not lend themselves to translation. And why, if "Peregrinus" is rendered "Pilgrim" on page 397, is "Pacificus", page 155, not rendered "Peaceful"? The latter name has not been translated; neither should the former one be. The same holds good of "Ubertino da Casale" which is given (p. 388) as "Ubertius" or "Hubert"—a form which, I think, never occurs. "Alverna" (p. 395) and "La Verna" (p. 401); "Anonymus Perusinus" (p. 367) and "the Anonymous of Perugia" (p. 402); "Van Ortroy" (p. 405) and "V. Ortroy" (p. 406) are some

instances of lack of uniformity, while "Jacques de Vitry" is sometimes (pp. 163 and 403) left in its French form; elsewhere it is given as "Jacob of Vitry". Surely, "James" is preferable to "Jacob" in English. Hence "Jacob of Varaggio" (p. 401) should read "Jacobus de Voragine" or "James of Voragine". Moreover, "John Cantius" (p. 355) should be "John of Kent". "Bessa" and "Clara" *passim* are not English and should be rendered "Besse" and "Clare". Several small inaccuracies in spelling also strike the eye such as "Marni" (p. 106) for "Narni"; "Ricetius" (p. 235, n. 1, and index, p. 419) for "Ricerius" (whose name is rightly given p. 102); "Jago" (p. 108) for "Iago"; "Chaving" (p. 402) for "Chavin"; "Golubvich" (p. 405) for "Golubovich"; "Paplebroch" (p. 367) and "Paplebrock", as the index has it (p. 427) for "Papebroch", etc. The date of the *Specchio di Perfezione* should be 1899 not 1889. These and similar specks do not, of course, seriously detract from the value of Dr. Sloane's translation which, taken as a whole, is elegant and exact. A full and accurate index enhances his volume in which the work of the publishers has been admirably done.

PASCHAL ROBINSON.

Les Papes d'Avignon, 1305-1378. Par G. MOLLAT. [Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique.] (Paris: Victor Lecoffre, J. Gabalda. 1912. Pp. xv, 423.)

THE popes of Avignon have suffered much from historians who have passed on, with little critical examination, the views expressed in the writings of prejudiced contemporaries. Partly because of such treatment the prevailing judgment has been unfavorable to these popes. Research has not yet reached the stage where the accuracy of this opinion can be settled definitively, but it is now possible to make alterations in many important particulars. During the last thirty years the investigation by students of the sources made available by the opening of the Vatican Archives has resulted in the publication of a mass of documentary material and numerous monographs and papers. Many widely accepted views, such as Villani's story of the immense treasure left by John XXII. at his death, have been proved erroneous, and a great number of new facts have been established. A revision of this portion of papal history in the light of these recent discoveries is the contribution of M. Mollat in the present volume.

The work is divided into three parts. The first, occupying about a quarter of the book, contains short biographical sketches of the seven popes who resided at Avignon. The personalities of the different popes are delineated with a discriminating insight that produces excellent portraits, and the work and influence of each as head of the Church is described sympathetically but impartially. In the second portion, to which nearly half the book is given, the intricate windings of the political and diplomatic relations of the papacy with the principal